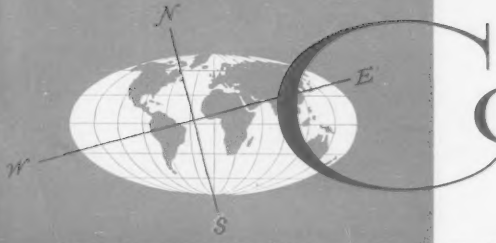
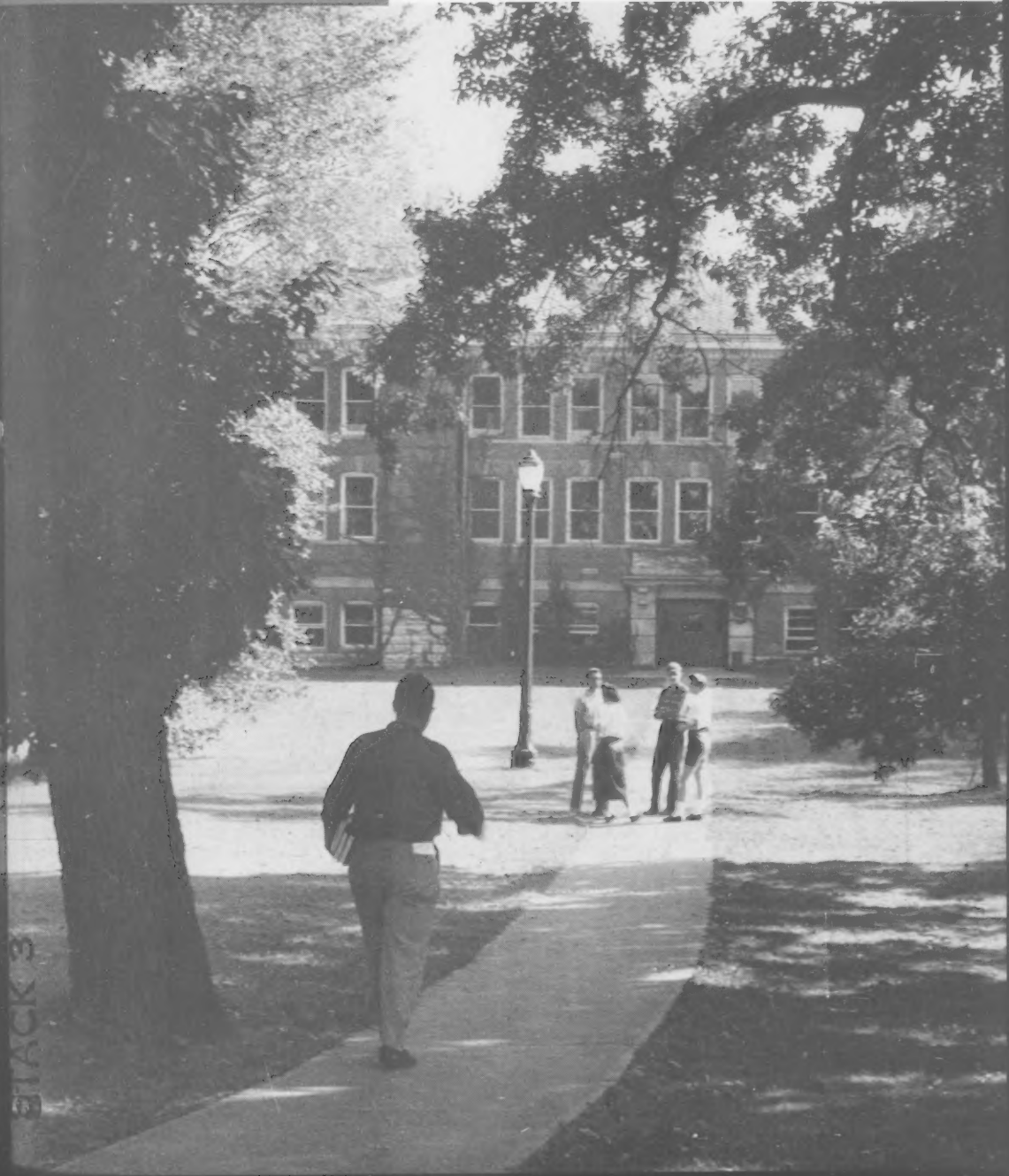


AUGUST-SEPTEMBER 1959



Concern

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Concern



August-September 1959 • Volume 1 Numbers 8-9

Official magazine, United Presbyterian Women.
Successor to *Outreach* and *Missionary Horizons*.



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Cover Photo: The Christian college builds Christian lives. . . . (See article on page 10) Parsons College in Fairfield, Iowa, founded in 1875, is related to the United Presbyterian Church in the United States of America.

MARY B. REINMUTH *Editor*

CONCERN is published monthly except June to September when issued bi-monthly by United Presbyterian Women and the Women's Committees of the Boards of National Missions and Christian Education and the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the United States of America, 350 East 22nd Street, Chicago 16, Illinois. Second class postage paid at Chicago, Illinois. Business and editorial offices are located at 156 Fifth Avenue, New York 10, New York.

Subscription rate: 1 year (10 issues) \$1.50

All special pre-publication subscription offers for CONCERN terminated February 1, 1959, and full annual subscription rates of \$1.50 now apply. Change of address and other correspondence regarding subscriptions should be sent to CONCERN, 156 Fifth Avenue, New York 10, New York. Allow at least 4 weeks for change of address to become effective. Printed in the U.S.A. *Opinions expressed in signed articles are not necessarily those of the publishers.*

Postmaster: Send Form 3579 to CONCERN MAGAZINE, 156 Fifth Avenue, New York 10, New York. Return Postage Guaranteed.

A Message from a Director of Religious Education

THE CALL of Jesus, *Follow me, and I will make you fishers of men*, which rang so loud and clear over Galilee hundreds of years ago, is still a summons to you and me today.

Winning souls for Jesus Christ is the greatest work in the world. It was the work Christ came to earth to do. To whom did He speak? Everyone! Where did He speak to men about their souls? Everywhere! When did He speak? Whenever He met people. Color of skin and station in life made no difference to Jesus. He sought to win all men unto Himself.

Our consuming passion should be to carry the story of God's redeeming love to the millions who sit in spiritual darkness. As we endeavor to do our part let us remember that our prayers, talents, and possessions are desperately needed in this great world enterprise. No one of us is fully equipped for the task of following Jesus, but He will supply our every deficiency. To be an effective follower we must put ourselves in the background and exalt Jesus Christ. Remembering what Christ did for us, let us follow Him gladly and joyfully in self-forgetful living.

Nellie V. Roberts

Miss Nellie V. Roberts is Director of Christian Education at the Sixth United Presbyterian Church in Pittsburgh, Pennsylvania.

MISSION

THROUGH

EDUCATION



by Frank T. Wilson

Dr. Wilson is Secretary for Education, Commission on Ecumenical Mission and Relations

"MISSION THROUGH EDUCATION" is not a slogan. It is a description of one powerful instrumentality for mediating the fullness of God's truth to the youth of the nations. It indicates a relationship and a process suitable for evoking a response of commitment and obedience to this Truth. The whole life of the individual is affected. The total range of human experience is envisaged. Knowledge of self helps to illumine one's understanding of the great social issues of the age. Development of specific skills and talents equips one to live responsibly with a sense of enlightened vocation.

All that is done through this instrumentality is inspired by the demands of the great Commandment. It is done in recognition of the Church's responsibility to bear witness in every effectual way to *the light of the knowledge of the glory of God in the face of Christ*. This witness is made with power at those "centers of light and learning" where young men and women, boys and girls are making discovery of the manifestations of God in nature, in history and in the lives of individuals who make themselves accessible to the operation of the Holy Spirit.

Nearly two thousand years ago Jesus reinforced the primacy of the "great Commandment" for all time when He said *You shall love the Lord your God with all your heart, and with all your soul, and with all your mind*, He established the central point of reference for all human striving and

He reconstituted the basis for the "great curriculum" in all human endeavors.

Schools and colleges are ways and means for the furtherance of this curriculum and for the bearing of this light. Also, these institutions are "communities of encounter" in which God's truth, goodness, and love are apprehended by earnest seeking of mind and spirit, and exemplified in the work and worship which students and teachers share from day to day. Here is a context within which Christians and non-Christians, youth and adults, the experienced and the inexperienced engage in daily commerce with matters that are essential in man's ageless quest for knowledge of God's ways with man and the duties which God requires of man.

This quest brings many to the knowledge of Jesus Christ as personal Lord and Savior. For those who do not make such profession of faith there is, nevertheless, a volume of testimony that life can never be the same because of the encounter. From place to place students and alumni pay tribute to the new power of a changed life and the new joy of a deeply satisfying and challenging dedication. Results of this are seen in family life, community service, enlarged sense of moral responsibility, heightened respect for honest labor and a broadened view of membership in the whole family of God.

As our Church participates in this Christian

witness through education, it stands with the Church of Christ throughout the inhabited earth in meeting some of the most pressing needs of humankind. The God-given powers of millions throughout the world are neither recognized nor developed. Man's days are still darkened by ignorance, his nights are blighted by superstitions.

For lack of skillful hands, children hunger for a nourishing share of the fruits of the soil. For lack of understanding, man's fear of man inflames his passion to destroy. For lack of compassion, suffering and sorrow abound where joy and peace and life anew might well prevail. These are among the unfulfilled areas of human need, part of the unfinished business of the Kingdom.

These are tasks to which the Church is called. Every student and every teacher can be part of the great evangel. Every classroom takes on the attributes of a sacred meeting place of those who "have not already obtained" but who are pressing on toward the goal for the prize of the upward call of God. Every hour in the library, the science laboratory, or in vocational shop may be the occasion for transforming long days of fruitless drudgery into years of creative workmanship in building foundations of health, strength, and security in the daily affairs of city or village, industrial community or agricultural countryside.

Our co-operation with churches around the world in this ministry of education is commendable, but inadequate. The volume of opportunity is almost bewildering. The scope and variety of need can be comprehended but dimly. The bare outlines of the previously unexplored territory are appearing in clearer detail. The main question is not whether we should continue to share this ministry, but how we may deepen our sense of involvement and increase the measure of response. In many ways the continuing Christian witness is possible in fullest form and in most direct approach through Church-related schools. More people are involved in face to face association than in any other medium of human interactions under Christian auspices. Contacts within the Church congregation are more restricted. Communication through the ministry of health and healing is less inclusive. Activity in the technical aspects of agriculture and industry covers a somewhat limited sphere of life and thought. Schools, colleges, theological seminaries, and spe-

cial training institutes embrace the whole gamut of human concerns and bring into review the total range of human experience. Education through Church-related schools is a witness of the Christian community in an area that affects the entire outlook of individual students and, through them, influences the life and thought of an entire nation. Powers are released through liberated and consecrated minds for the upbuilding of the people in ways of righteousness and peace.

Education through Church-related schools provides opportunity to penetrate the unknown, to develop critical judgments, to make rational decisions, to discriminate between competing values, to seek new truth with the conviction that loving God "with all your mind" is an engagement which cannot be circumscribed by narrowly protected dogma nor by blindly enforced tradition.

The composite effect of our over-all efforts in education is to contribute toward producing liberated minds, equipped hands, enlightened spirits, and dedicated hearts for the healing of the nations, the strengthening of the Church, and the glory of God. The United Presbyterian Church in the United States of America is a vital part of "Mission through Education," as it shares in the life and work of four hundred and twenty-seven educational institutions in Asia, Africa, and Latin America. Part of this sharing is in funds for capital developments and operating budgets. A still greater part is in the lives of four hundred and ninety-seven fraternal workers and missionaries.

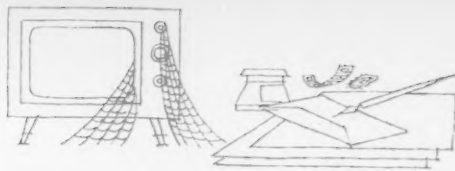
This is an open door from darkness to light, from estrangement to community, from death to life. Let us walk together in unity with our brothers in all lands until *the light of the knowledge of the glory of God in the face of Christ* becomes our common possession.

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by John Groller

Mr. Groller is secretary for Religious Broadcasting, Board of National Missions



Tune out . . . and write in!

PARENTS ARE GENERALLY very careful of their children's food diet. But, in the matter of radio and television programs, the children are allowed to consume anything they wish. Seldom, if ever, are programs carefully reviewed and evaluated for worthwhileness. Too few homes maintain a schedule of favorite chosen programs to be tuned in at designated times for maximum enjoyment and benefit.

And yet there are a surprising number of excellent programs on radio and television. The lover of fine music can usually find more hours of scheduled programs of classical broadcasts than he is normally able to tune in. The same thing is true of other types of programs. What David Sarnoff said some years ago is still true: "The poor man receives free by radio what the rich man could not afford to pay."

How can one judge and weigh a broadcast? Simply speaking, a radio or television program can be scored on these three requirements:

1. *Is it interesting, or enjoyable?* Are you attracted to the program and practically compelled to stay with it to the end? The best material in the world can be rendered almost meaningless if presented in a dull, unappealing manner. It's not true that serious, worthwhile matter need be dished out in dry, tasteless form. Showmanship and production elements that spark and enhance a program are not the sole property of the commercial broadcast.

2. *Does it have educational content?* In other words, does the program teach you something . . . something worthwhile? Are you better off in some way or other for having heard or seen the program? Did it add to your store of knowledge or change an attitude in a positive way? Many programs fulfill these first two requirements, but fall down on this next point:

3. *Does it have follow-up value?* Does the

broadcast make you do something constructive? Do you, as a result, read a book, secure additional information on the subject, procure material to build something, offer your services for a community effort, correct a wrong? We have been accused of becoming a more and more passive audience. Radio and television are being indicted for aiding and abetting this negative sociological trend.

These three points might well serve as criteria to evaluate the programs heard in your household, and to help establish what an intelligent Christian should tune in, and tune out.

Then a second step is to let the station and sponsor know what programs you approve. How many of you have ever written such a letter? I thought so! This reminds me of the scathing criticism the manager of a university radio station was taking from professors during a public forum. The manager replied that he was rather perplexed to realize that the programming policy of his station was under attack, since none of the professors had ever submitted any of their criticisms and recommendations to his office.

An example of the effectiveness of collective criticism was the avalanche of protesting mail that followed a radio satire of Adam and Eve several years ago. On another occasion, a leading television theater made a public apology following complaints that the previous week's drama had offended many Protestants because of its anti-evangelical emphasis.

Yes, you and I, each one of us, can help shape and build the programming service of the stations in our community. When Christians complain about the poor quality of radio and television programs, the fault is ours. As in voting, responsibility for the caliber and improvement of broadcasting is thrust upon every one of us to make it what we want it to be.

HOW VOLUNTEERS ARE HELPING IN

"HAVE YOU a migrant situation in your community?" United Church Women of Michigan asked their local councils, and on a fall day in 1957 the executive committee of the Council of Church Women of Holland, Michigan (population 30,000, including suburbs), considered the question. Being church women, the committee knew that "migrant" in this context meant "seasonal agricultural worker." They knew also that the Migrant Ministry of the National Council of Churches has counterparts in thirty-one states, including Michigan. But as for migrants on their own doorstep, this was a new idea.

One member, Mrs. George Pelgrim, a former public school teacher, offered to see what she could find out. After a few days of research she learned that during July, August, and half of September, 2,000 predominantly Anglo-Saxon migrants, whole families of them, pour in for work in the blueberry belt. This area begins two miles north of the Holland city limits, and extends for ten miles north and ten miles east and west.

The executive committee of the Holland Council, gave Mrs. Pelgrim a committee of seven to study the situation and make recommendations. The members read the material sent them by the Michigan Migrant Ministry, and attended a report meeting of the State Migrant Committee. Mrs. Mildred Gladstone, Director of the Migrant Ministry for Michigan, was invited to Holland where she suggested a program for the blueberry belt.

In family groups like these blueberry pickers, she said, there were always children too young to go to the fields. Adults found little or no opportunity for recreation during the evenings. She proposed daytime Bible schools for children who were left alone in camps all day, and some family nights for everybody. Volunteers could do this, she agreed, but it would take organization and hard work. They ought to have one or two employed staff members to work with them. A budget of six hundred dollars, she thought, could initiate a project.

by *Louisa R. Shotwell*

*Associate Secretary, Division of Home Missions,
National Council of Churches*

Women from ten churches belong to the Holland Council, and when the committee of seven appealed for volunteers, eighty-six responded. The committee then decided upon a public meeting, for which the Chamber of Commerce gave them an assembly room. All interested individuals were invited, as well as representatives of the following organizations: the Blueberry Association of growers, the Board of Education, the Red Cross, the Camp Fire Girls, Boy Scouts, 4-H, the County Health Department, and the County Home Demonstration and Extension Service. Presenting their facts and their ideas, the women received an encouraging response.

The committee then attended a Migrant Ministry Training School at Battle Creek, and afterwards staged their own institute to teach their volunteers what they themselves had learned.

Funds materialized, and Mrs. Gladstone sent in two trained college girls to work for seven weeks; a church woman made a room in her house, with kitchen privileges, available for the staff to live in; the Ford dealer donated a station wagon so the girls could get around to the blueberry camps; the Board of Education provided used sports equipment; the World Home Bible League gave Bibles and testaments; a church assigned a room for sorting rummage. The list of gifts and services could go on and on. . . . So it was that, in the summer of 1958, the Migrant Ministry became a reality among the blueberry pickers of Holland, Michigan.

Eighty-three of the original eighty-six volunteers worked actively in the field all summer. They conducted two-hour morning and afternoon Bible classes for children in seven migrant camps. The first hour began with "wash-up" for all the children, who lined up at child-sized sink cabinets, made by boys from Holland churches. Then came milk, and cookies baked by church women.

The MIGRANT PROBLEM

Free play with toys and group games were followed by crafts, sewing, and reading. The second hour began with a call to worship, a familiar hymn sung, or played on an accordion by one of the staff. The children set up the altar and cross, also made by boys in Holland churches. Then, forming a circle, they sat on the ground to hear Bible stories, sing hymns, and offer prayers.

Five evenings a week five teams of twelve volunteers conducted family night programs in the camps. In order to allow real friendships to develop between team members and migrants, the schedule was worked out for teams to return to the same camps. The evening began with a thrift sale. Four team members would set up folding tables, string a line between two trees, and put out clothing, toys, and kitchen utensils, no article to sell for more than a quarter. Meantime, a young married couple on the volunteer team would get a ball game going among the teenagers, and others played circle games with the children, or set up Chinese checkers and dominoes for the older men. One team member was assigned to visit the cabins. At dusk there would be a film, a hymn sing, and a worship service.

The chief gain from the program, Mrs. Pelgrim declares, lies in the awakening of the churches and the community to the need of these temporary neighbors for friendship, concern, respect, and help. She believes that both the churches and the community have grown in Christian character through their service. On their part, the migrant people showed distinct appreciation, friendliness, and increased self-respect. The growers who permitted the program to be conducted in their camps have recommended to the entire membership of the Blueberry Association that all growers request similar services for their camps. Hopes for succeeding summers include a larger staff, including a man;



This little girl is still suspicious—but caution will soon give way to smiles because someone—a volunteer churchwoman, perhaps—has brought toys and games and loving care to children at a migrant camp.

The harvest is rich where this car travels, for it brings Christian workers to show a new way of life to migrants and their children.



a day-care center for babies, toddlers, and "pre-pickers"; a summer school; more teen-age recreation, and intercamp get-togethers.

The most memorable features of the summer for Mrs. Pelgrim herself are two migrant people who have a special place in her heart. One is Christine. "This child and her parents seemed closer to me than some of the migrant families," Mrs. Pelgrim will tell you. "The first time we

came to her camp Christine was pointed out to me as 'deaf and dumb.' She is a bright-faced, sweet youngster about eight years old. We all noticed that she made some sounds and at times seemed to hear. I asked her father one evening if he wouldn't like one of our doctors to see Christine. Something might be done to help her. 'I can't afford a hearing aid,' he said.

"I told him that maybe among friends it would be possible to get a hearing aid, and that the doctor himself was one of four in Holland who had offered free medical care to any migrant worker who needed it.

"I want to pay my bills,' the father said. 'That's why I'm on the road now, picking. This baby I'm holding here came too soon and my wife had to be in the hospital a long time. We've a \$1,400 bill to pay.'

"But he talked with his wife, who consented to go with the staff and Christine to see the doctor. Our four doctors then held a consultation and agreed that, through proper hearing help and instruction, Christine could become able to hear and speak. They are corresponding with a doctor in the south for help during the winter months. Next summer, when her family comes back, they will consider Christine's case further."

Next to Christine, Mrs. Pelgrim recalls with tenderness a white-haired grandmother in the camp in which it was most difficult to keep children clean. Every day "Gramma" cared for about twenty children "under picking age." In one cabin twin babies needed her attention. In another there was a baby with pneumonia. She had to keep a constant eye on toddlers to see that they did not stray into the dirt road where farm cars passed now and then. Each Bible School session delighted her soul. She revelled in "wash-up time," in the milk and cookie treat for her children, and especially in the Bible lessons. She persuaded several parents to excuse their older children from picking for those two hours. Her only complaint was: "Gettin' tired and no place easy to set. Just planks and logs or go to bed!"

One volunteer weakened and one day delivered an antique rocker from home. Now Gramma was completely happy, so much so that when travelling-on time came, the volunteer suggested that if it were possible, the rocker should go along with Gramma. And it did.

Personalities

KNIGHTED

The French Government has named the Rev. Charles T. Leber a Knight of the Legion of Honor on the Four Hundredth Anniversary of the Reformed



Church of France. Dr. Leber is General Secretary of the Commission on Ecumenical Mission and Relations, and Regional Secretary for Europe. It was under his leadership that two outstanding French pastors,—the Rev. Jacques Beaumont and the Rev. Christian Mazel, were sent by the French Reformed Church as fraternal workers to the United States to assist the United Presbyterian Church in the USA.



Mathilda Greiss



Suzy Greiss

REUNITED

Monday, June 8, 1959 is a date that will always stand out in the memory of pretty Suzy Greiss for it was on that date that she (1) was graduated with high honors from Chatham College, Pittsburgh, and (2) reunited with her mother, Mrs. Mathilda Greiss, after several years separation. On June 8 Mrs. Greiss arrived from Egypt at Idlewild Airport, New York. This Mother-Daughter Team, being sponsored by the Egypt-American Friendship Span, is appearing together at many specially arranged Mother and Daughter Teas, in churches of eastern cities throughout the summer.

Roll call of societies at the spring meeting of Lake Superior Presbyterian (Michigan) was answered by local presidents reporting on the specific action taken as a result of study of the *Charter for Christian Action*.

A large (6' x 8') replica of the cover of the *Charter* was set up as a backdrop. As each local association president spoke, she brought a poster or symbol of the action taken, affixing it to the *Charter* cover.

The Women's Association of DeTour plan a luncheon for all senior citizens of their community, with a program and fellowship hour. A special effort will be made to bring shut-ins. (Article VIII, 8.) Every Sunday the women of the Escanaba church serve a very successful breakfast to the Senior High class of the Church School. Each circle takes responsibility for one month; the expense is borne by the association. Other opportunities to work with youth have been accepted willingly; a smorgasbord for a district youth rally at which young people met overseas students from a nearby college; breakfast for senior high school students on Baccalaureate Sunday, and a gift book, *Rediscovering the Bible*. (Article III.)

Rudyard and Iron Mountain societies have organized drama groups (Article VII, 6) to assist in association and family night presentations. Pickford formed a "Greeters Committee" (VIII, 9), a new venture for their church. Houghton women used as their symbol a small white church, with a figure for each group with whom the church was working (IV), men, women, children, youth, aged, and one to represent the stranger or the one whose skin is a different color.

In Ishpeming, churchwomen joined the Women's Civic League in supporting the Ministerial Association opposing the granting of 24-hour food licenses to taverns.

The association at Newberry sends its members to teach in Sunday school for the children in the



charter in action

More evidence of how the Charter in Action is becoming a living reality in churches across the country

mental hospital. Their appeal for church school materials and related supplies met with an immediate response from other societies.

Even the societies which had done nothing so far were stimulated by the exchange of ideas, and took part in the discussion.

Mrs. John U. Hilts, Baker, Oregon, writes: "... to have these issues (of CONCERN) means a great deal this year, because there is so much in each that correlates with the *Charter for Christian Action*."

Mrs. Wheatley Meacham, an officer of Arkansas Valley Presbyterian, reported at the spring presbyterial meeting on the work being done by societies at Broken Bow and Grant, Oklahoma, toward carrying out some of the provisions of the *Charter*.

"We have studied and still are studying the statements in the *Charter*. Our goals for this year's work are based on the Purpose of our women's organizations and the *Charter*.

"We have widened our circle of friends and included therein not only our own people, but also whites and Indians. (The whites and Indians are from the United Presbyterian Church and the Presbyterian Church U. S., the Negroes are Presbyterian, Baptist, Methodist, and Assembly of God.) We have had several meetings together and enjoyed the fellowship of prayer, Bible study, panel discussions, music, and meals. As a result, the relationships and gen-

eral attitudes are much better around the neighborhoods near our churches than they have been. There is yet room for improvement, but we feel that gradually the pattern is changing.

"The women of our societies have been doing evangelistic work also, as a result of studying the *Charter*. Six young people were recently taken into the Pleasant Valley Church at Broken Bow. At Grant, thirteen young people and adults joined the church.

"We are studying the Bible more intensively, that we may learn what our Christian faith requires of us. Several prayer groups pray definitely for a change in the lives of people who do not know God.

"We are continuing our study and will do so on and on until some of the statements will become part of our pattern in everyday living."

Mrs. Meacham is secretary of Ecumenical Mission for the Presbyterian, and secretary of National Missions for Oklahoma synodical. The president of the Missionary Society of the First Presbyterian Church of Grant, Oklahoma, is Mrs. Annie Wheller. President of the Society at Pleasant Valley Church is Mrs. Dora Bizzell.

CONCERN appreciates the many reports coming in which describe methods used in studying the *Charter for Christian Action* as a preliminary to action. Now let us know what you are doing to make the *Charter* a reality in the life of your organization and church.



"Christian colleges must distinguish themselves by high quality education. . . ." Dr. Bergethon interviews a student.

ANYONE WHO IS concerned about the future of the Christian college in our structure of higher education must realistically face certain facts.

The Christian college is an independent college, not supported by tax money. Therefore, the Christian college in the future will share the problems of all independent colleges vis-a-vis the tax-supported institutions.

We know that there will be a great growth in the numbers attending colleges and universities between 1960 and 1975. Some believe enrollment will nearly double.

Most of the growth in enrollment will take place in tax-supported institutions. These institutions will get the money necessary to expand facilities. They will attract students in part by lower tuition fees than will be possible at the independent colleges. Independent institutions now enroll slightly less than half of all college and university students. By 1975 it may be that only about a third of all college-level students will be studying in independent colleges and universities.

It is obvious that in terms of numbers of students, the Christian college, like other independent colleges, will play a smaller role in the future than it has in the past.

This is especially true of the Christian college in the Protestant tradition. Whereas institutions affiliated with Protestant denominations just about maintain themselves, the Catholic system of higher education is growing rapidly.

In thinking about institutions in the Protestant tradition we must take one uncomfortable fact into account. Except in the case of certain denominations, notably the Lutheran among the larger denominations, major financial support is not forthcoming from the church organizations themselves for the colleges and universities affil-

THE CHRISTIAN COLLEGE IN . .

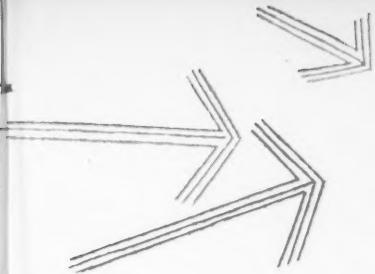
ated with them. The largest portion of gifts necessary to maintain the Protestant Christian colleges comes from sources that have little or no interest in maintaining the Protestant Christian element in these institutions. Indeed, a pronounced denominational character in many instances would probably estrange many who now give to support these institutions.

This situation often leads to strained relations between the colleges and the church groups with which they are affiliated. The lack of material support by the church groups has contributed to the trend among the educational institutions to give up direct affiliation as happened at Harvard University and Brown University and many others that were originally founded by church groups.

Another element in the picture is that members of the various denominations often fail to support their affiliated colleges in that they do not send their children to these institutions. This makes it difficult for the colleges to maintain in their student bodies a relatively large proportion of students who adhere to the tradition which the college may be seeking to maintain. It becomes, for example, increasingly difficult to maintain a required chapel service of specifically Protestant-Christian character, not to mention a specifically denominational character, when a large portion of the student body belongs to religious traditions different from that of the institution.

Harmony on the campus—a group of Lafayette College students raise their voices in practice.





AMERICAN HIGHER EDUCATION

by K. Roald Bergethon

Dr. Bergethon is president of Lafayette College, Easton, Pennsylvania

The positive aspect of this problem is that the Christian college cannot and does not want artificially to restrict its student body to members of any particular faith. The Christian college is a public service as well as a kind of witness. Narrow sectarianism is as undesirable as it is impossible.

It is a basic Christian conviction that nothing is achieved unless the individual freely commits himself to essential truth. Especially the Protestant Christian conviction is highly individualistic in this respect.

Hence the Christian college, convinced of the soundness of the faith and tradition it stands for, believes that the individual search for truth in every area is the way to conviction and commitment. Faith in the religious truth must include the belief that the fact of scholarship and science will confirm this basic truth, however disturbing surface discrepancies may appear.

The existence of the Christian college as such is an affirmation of the unity of truth, religious and otherwise, as well as of the fatherhood of God and the brotherhood of man. This witness will become all the more necessary as the expansion of educational institutions of a necessarily secular character continues. To allow Christian colleges to disappear would be to make the fatal admission that the religious traditions had nothing in common with the realms of science and scholarly learning.

Since it is unthinkable to allow the Christian


colleges to disappear or to become ineffective, and since, at the same time, it is clear that they must numerically become a minority element, two conclusions are apparent.

The first is that the Christian colleges must distinguish themselves by high quality education. The decreasing numerical stature can be balanced by increasing intellectual influence. The Christian element in the world population has never been a majority.

It has exercised leadership because of its character and capacity. If the Christian colleges cannot directly influence a majority of the young people growing up, then they must seek to influence the population as a whole by contributing outstanding leaders and leadership.

I might add here, that emphasis on quality is necessary if the Christian colleges are to attract to them the best young people growing up in the religious traditions which the colleges represent. People in our various denominations nowadays will seldom have a student attend a second-rate institution with religious affiliation if he can be admitted to a first-rate institution without religious commitment.

The second conclusion is that the Christian colleges can be maintained as Christian colleges only if there is a concerted effort on the part of their affiliated groups to provide financial and moral support. Without that support the Christian college will become just another independent college and institution of higher learning; society in general will support it as an instrument for advancing knowledge and learning. The religious commitment of an institution can, however, be maintained in the long run only if there are enough who believe it is important to maintain that character.



Hi-Fi is good fun—and the fidelity of these young men to the standards of the Christian college will make tomorrow's leaders. . . .



CREATIVE APPROACH IN The Town and Country Church

by Richard O. Comfort

SOME OF THE most creative and significant church work today is being done by town and country pastors. Challenged by the dynamic leadership of such ministers, the members of their churches are joining together in taking advantage of the opportunities that God is giving the Church in these days.

One of these opportunities is that of becoming part of a larger parish, or a cooperative parish. The average town and country church is small in membership, has an inadequate budget for its work, and often lacks in organizational structure and program emphases. When a small church becomes part of a larger parish, its size can be an asset. Its members still experience an intimate fellowship in which the Christian faith can become a real, living, and vital experience. At the same time, the pooled resources in the parish enable the individual churches to enjoy a diversified pastoral leadership, and a good training program for the lay leaders. Larger funds are available for buying the equipment necessary to carry on a well-planned program.

There was a time when the town and country church could survive on a program of a preaching service held once or twice a month, a Sunday school that met with some regularity, and a missionary society. The competition with other agencies today is too keen for a church to survive on such spiritual starvation. Many churches make wise use of the Achievement Goals for Town and

Country Churches to examine their programs. When members become aware of program inadequacy, they can plan to strengthen and balance it.

Following studies by church leaders, committees are at work helping members to find their own place in the church—to find opportunities that will enable them to discover more of God's Will—to find opportunities to serve the needs of their fellowmen. The history, purpose, nature, and meaning of worship has often been made the subject of a study by a church committee. By this means, the entire congregation is helped to enter into the worship experience.

Printed material on all phases of church life is available, and with a well planned program in mind, the local church is better able to use the tremendous resources open to it. The church that knows what it needs may call upon the personnel of the Boards and agencies of the Church for assistance.

A problem receiving a great deal of attention today is that of inadequate buildings. The emphasis on a program of Christian Education and Community Service renders obsolete the one room church that was once thought adequate. A large number of the one room buildings have been remodeled, basements added, and educational units have been built. All across the country churches are being modified to meet today's needs.

Many plans have been evolved and many experiments made to develop a functional and worshipful church building. Pastors and lay leaders faced with a building program may attend institutes and meetings that will help them with the problem involved. With the millions of dollars being invested in church buildings these days it is a great responsibility to see that the money is spent wisely to help the church serve the needs of the community. Careful thought given to plans beforehand can prevent many mistakes and save



Dr. Comfort, Secretary for Village Church-Community Services of Agricultural Missions, Inc.; former Executive Director, Department of Town and Country Church, National Council of Churches

much money. Building committees are advised to visit several churches that are either new or have been recently remodeled, and to talk with the members who were most intimately involved in the work. The churches and manses being built today symbolize the new concern for the mission of the church in town and country areas.

Another problem receiving a great deal of attention is that of the enlarging community to be served by the town and country church. The improvement of transportation has enabled the people living in town and country areas to move longer distances in a shorter length of time. An increasing number are working in towns and cities while living on farms or in small towns. The community that should be served by the town and country church has enlarged in recent years. Professor Marvin T. Judy, in his recent book, *The Larger Parish and Group Ministry*, has described this larger community well. He tells how the town and country churches are reorganizing their work to serve this added responsibility. Mr. Judy describes the flexibility of the church program to meet the needs of the people living in the enlarged communities. The larger parish may be either a denominational program or may be developed upon an interdenominational basis.

If the church conceives of its task as that of serving the whole community, it realizes it must do this in co-operation with other churches and agencies. In many ways it can supplement the work of the Scouts, 4-H Clubs, and the schools, as it seeks to transform the community to its standards.

It is becoming increasingly evident that the town and country church must discover new ways of presenting the Gospel of Jesus Christ in an effective and an appealing way. To do this it must have well-trained leaders, a well-balanced program, adequate buildings, and enlarge its concept of the community it is responsible for serving.

1. The problems faced by the small church become easier to handle as they are discussed at the meeting of the Larger Parish Council. 2. When additional facilities are built on to a small church, the women prove themselves able workers. 3. Amity Church, Doak Balch Larger Parish, Greeneville, Tennessee.



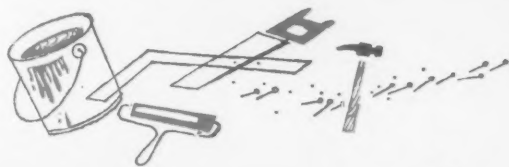
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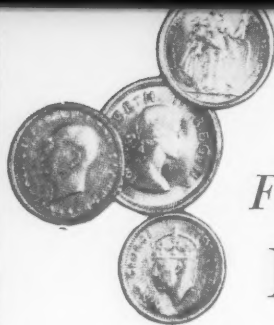


2.



3.





The Fellowship of the Least Coin

In September, all participating in The Fellowship of the Least Coin are called together for a special prayer service in which the coins contributed are dedicated. Last year Shanti Solomon, of India, who originated the idea, was elected International Chairman of the Fellowship of the Least Coin by the Hong Kong Women's Conference. A dozen different countries in Asia, Africa, Latin America, Europe, and the United States participate in this project, which emphasizes world fellowship in which all women can participate equally. The least coin is the medium chosen, so that the measure of giving is related to the intent, rather than the size of the gift.

Each national organization collects the money given by its own women. In the United States the gift monies are to be sent, before October 31, through the Presbyterian Fellowship Chairman to the Treasurer of the United Presbyterian Women, Miss Gertrude Seubold, 156 Fifth Avenue, New York 10. The amounts given are never revealed, as this would inject a competitive factor not in character with the concept. The major part is to be spent, at the discretion of the Eastern Asia Christian Conference, for evangelism and relief. However, it can be used in any country where there is need. Some of the money is reserved for ventures of international fellowship among women.

A Personal Story of The Least Coin in Pakistan. Mrs. Andrew Thakar Das, formerly of Pakistan, tells how this project was introduced in her own Society in Lahore. . . .

February 1957 . . . The women were restless: the annual sale was over; Christmas giving and pageant finished; Thanksgiving offering collected. What lay ahead in the new year?

The President read St. Mark 12:41-44. "*She out of her poverty has put in everything . . . her whole living*—and it was acceptable to God. Sisters (putting forward a new earthen jar), if each of us put our least coin—a *pice* monthly ($\frac{1}{32}$ of a cent) into this *kujja* (an earthen jar)—we can participate in this world-wide giving of the church women and pray for them all as we do so." The women's eyes opened wide in surprise, their interest fully aroused. "Only by giving the least coin can we be partakers in this fellowship?"

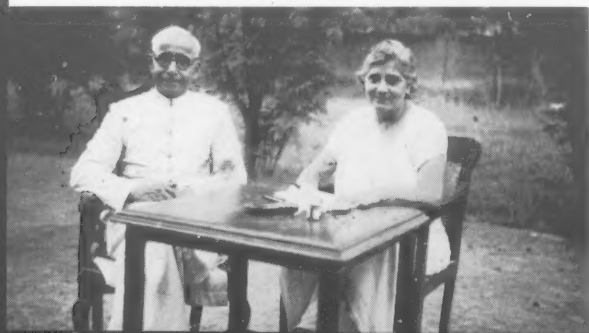
It was explained why the project was so named that the poorest might share without straining their home budget. "Why, we shall easily and gladly give our least silver coin—if we may. And please tell us how our little share can be of use to others."

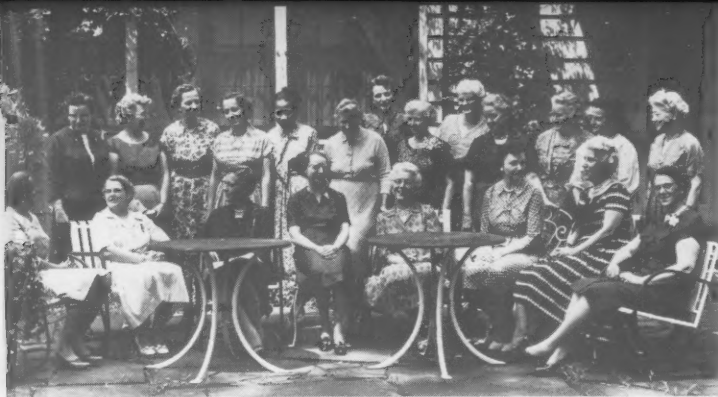
"This plan will bring us knowledge and understanding of the growing needs in women's work in other lands. It will cement new relationships between women of other Christian Churches—bring us closer to one another."

They were thrilled with the idea that their gifts would be part of the sum that would serve God in some country. "Though called The Fellowship of the Least Coin, yet it is a great scheme. It means that by our little contributions we women are holding the world in our hands!" With much solemnity and earnestness the *kujja* was passed around, and willing hands were stretched out to deposit their least coins.

The project became a challenge in itself and stimulated increasing interest—so that at the end of five months, when the *kujja* was broken open and the bright stream of coins tumbled out, it brought home to all women participants that *from His fullness have we all received, grace upon grace.*

The author with her distinguished husband, Dr. Andrew Thakar Das, who recently left his pastorate in Lahore to become Secretary of Africa for the Commission on Ecumenical Mission and Relations.





The twenty women pictured who make up the membership of the National Executive Committee of the United Presbyterian Church were entertained at the home of Mrs. Ralph Lloyd, wife of the President of Maryville College. Reading from left to right, standing: Mrs. Leslie Crane, Michigan; Mrs. LeRoy Denton, Nebraska; Mrs. Marcellus Nesbitt, Pennsylvania; Mrs. W. F. Pinkerton, Idaho; Mrs. T. E. Wilson, Sumter, South Carolina; Mrs. Albert L. Elder, Illinois; Mrs. J. E. Piper, Kansas; Mrs. Virgil Cosby, Illinois; Mrs. E. B. Hurrell, Pennsylvania; Mrs. Robert Elly, Alabama; Mrs. Martin DeVries, California; Mrs. McElroy, Washington; seated: Mrs. Ralph Lloyd (hostess), Tennessee; Miss Emily Gibbs, Pennsylvania; Mrs. M. E. McPhail, Texas; Miss Elsie Penfield, New York City; Miss Edith McBane, Pennsylvania; Mrs. Shambaugh, Iowa; Mrs. E. H. Hoeldtke, Buffalo, New York; Miss Margaret Shannon, New York City and Miss Gertrude Seubold, New York City.

Executive Committee United Presbyterian Women



Pictured are twenty members of the National Executive Committee of United Presbyterian Women who met May 12-16, at Knoxville College, Knoxville, Tennessee. Among actions taken were:

Dedication of new women's dormitory of Knoxville College and visit to the new women's dormitory of Maryville College, both of which had received grants from United Presbyterian Women in recent years.

The approval of a "challenge goal" for 1960 of \$5,400,000 to be divided in the requests of the program agencies as follows:

\$2,375,000 to the work of the Commission on Ecumenical Mission and Relations
\$2,225,000 to the work of the Board of National Missions
\$800,000 to the work of the Board of Christian Education.

A decision to release through Presbyterian presidents in early September, pledge sheets to local organizations for 1960 without the overall challenge figure, letting the pledge by the Presbyterials to the work of the Church determine the actual goal; to ask for pledging only to the *ongoing work of the Church*. *The theme: The Servant Lord and His Servant People.*

Approval of ten Consultations of representative women of the Church during the Fall of 1959. Purpose: to ascertain the concerns for Christian mission; to study the major objectives of study and exploration for the 1961 national meeting; to find out the weak and strong features of our organizations; to allow Presbyterian presidents and other leaders to get acquainted.

To appoint a standing Committee on program materials to determine the reading course, the circle studies, the Association guide, Presbyterianial themes.

Gift of \$1,000.00 to the operating budget of the General Department of United Church Women of the N.C.C.C., with a recommendation to join with other denominations toward a great observance of the 75th anniversary of the World Day of Prayer in 1961.

Named as representatives of the United Presbyterian Women on the Women's Department of World Presbyterian Alliance: Mrs. J. R. Salsbury, Mrs. Howard Black, Mrs. E. C. Hurrell, Mrs. M. E. McPhail, Mrs. Ernest Hoeldtke, and Miss Margaret Shannon.

Requested the president to attend the meeting of the women of the Presbyterian Church U.S. in Montreat, N. C., in July to express our Christian fellowship; a gift voted to the memorial fund in honor of the late Rowena Dickey McCutcheon.

Decision to send Mrs. T. E. Wilson of Sumter, South Carolina to Africa during 1960 to visit Churches and be observer of a seminar on African Women to be held by the United Nations.

Appointment of the Fellowship Caravans to the 49th State, Alaska, and to Cuba, being sponsored by the Board of National Missions and United Presbyterian Women.

Explorations authorized to work out ways of encouraging women in evangelism in the local community: of publishing help for women who are living in neighborhoods outside of their normal background (families in overseas communities or recently integrated communities); ways of encouraging women to enter social work as a Christian vocation.

A Call to pray for the people of China with the hope that mutual understanding between our two nations might grow through the influence of Christians in both countries.



Above—Mr. Bergman, formerly an engineer in Indonesia, gives information to the church case worker who will open the channels for placement of the Bergmans and their two children in the United States.

Below—Miss Margaret Gillespie, Executive Secretary of the Committee on Resettlement Services, visited The Netherlands recently. In Utrecht she is seen (left, standing) while visiting the cramped home occupied by Danker Brink, an engineer, his wife, and four children.



Right—Symbol of this Age of the Refugee—the owners of all these shoes must live in two narrow rooms—till the joyful promise of work and home comes from the United States (the only country today taking these Dutch-Indonesian people).



Even Mrs. Bergman's pleasant smile wears thin at times as she has to cook for her family in this 2 x 2 kitchen.

THIS IS W



Mr. Haye, a teacher, is already teaching American history to his children, who look forward to calling the United States their own land one day.



In their tiny quarters in Rotterdam, the Ernest Rudolph family keeps a few symbols of their home in Indonesia. One day, they hope, they will have a chance to establish a new life in America.

World Refugee Year

IN HOLLAND TODAY, awaiting resettlement, are more than 9,000 Dutch citizens who were required to leave Indonesia two years ago because of the Civil War. Eager to relocate in the United States, to resume normal life, pursue their vocations and professions and bring up their families in desirable conditions, they crowded into small living quarters with relatives and friends—like the families pictured on these pages.

Under a recent emergency bill passed by the United States Congress they are eligible for resettlement in the United States. Some of them whom you have sponsored are now arriving, and are happily resettling in the western states, where surroundings, climatic conditions, etc. are similar to their native land. Others must wait until you decide to be their local sponsors.

Many are of mixed Indonesian-Dutch ancestry, well educated, capable of serving as clerks, laboratory workers, and other industrial, business and professional workers.

The Dutch government has paid their steamship or airplane fares from Indonesia to Holland and will pay their transportation to their final destination in the United States. In order for them to receive a visa from the United States



Subscribed to by fifty-nine Member Nations of the United Nations.

Endorsed by the 171st General Assembly of the United Presbyterian Church in the USA.

Government, when a local church accepts sponsorship it must authorize the Presbyterian Resettlement Service to give an agency affidavit of support.

The United Presbyterian Church, USA, has volunteered to resettle at least 500 of these family units, which may total some 1,000 individuals.

How You Can Help

If your church does not have a Refugee Committee, see that one is set up with the backing of the Session.

Tell this Committee, or your pastor, of job and housing possibilities in your town, and ask them to write the Resettlement Committee for information on a refugee family best suited to the opportunities available.

Remember, your part is to welcome your refugees and to see that they get a good start in American church and community life.

Write direct to Miss Margaret Gillespie, Resettlement Officer, working under the General Council of the United Presbyterian Church in the USA, 156 Fifth Avenue, New York 10.

How

to Read a Book

by Edith G. Brookmiller

Miss Brookmiller is North Central Area Secretary,
Board of Christian Education

HOW MANY BOOKS have you read in the past year? Did you ever wish that you could read a book in an evening, or that you could remember more of what you read? Just for fun, try these questions, marking them *True* or *False*.

1. Most people do not get enough from their reading to pay for the energy used.

2. Reading is the act of saying or pronouncing letters and words.

3. The Circle Bible Study book, *The Spirit Speaks to the Church*, has been read by 300,000 Presbyterian women.

Now let's see how your answers rate.

1. *True*. Current professional studies show that many of us use only a small part of our capacity for efficient reading.

2. *False*. Reading is a process by which we obtain meaning from printed materials.

3. *True*, if all copies sold have been read.

Research shows that a good reader has about three speeds: one for skimming, another for general reading, and still another for study. Here are some methods you can apply to your required Circle study reading:

1. *Look* at the cover. Consider why the design was chosen. *Read* the preface, which usually pictures what is to come. *Look* at the index and refer to it as you read the book.

2. *List questions* as you start the book. Reading is more interesting and has more meaning if we ask, "What is the author trying to say? What does this mean to me?"

3. *Read to understand* the facts or ideas the author presents. *Concentrate*—a good reader is an active person.

4. *Read in word groups*, not in single words, to grasp the ideas stated.

5. *Get meaning* from a paragraph. Underline the sentence that conveys the main idea. Test the following from page 3 of the program guide book, *New Occasions, New Duties*: "That many things are happening very rapidly in our world today no one can deny. Some people like to hide their heads in the sand and play this is not true; others bemoan the passing of the good old days. Neither of these attitudes is worthy of persons who call themselves Christian. In a unique way, developments in this half of the twentieth century already present tremendous opportunities for Christians to understand, to think through, and to act upon!"

Did you underline the *last* sentence? The others build up to the conclusion the author wishes to make. Now begin asking yourself questions. Do I agree? What are these "unique developments," "tremendous opportunities"? What do I need to "understand"? To "think through"? What things might I "act upon"? Will the programs in this book help me to understand, think through, and act?

6. *Note essential details* when reading. Watch for certain devices such as the words, "for example," or "to illustrate," which indicate a point the writer wants noticed. Watch for numbering and circle the main idea pointed up. When there is much detail, consider these rule-of-thumb questions for a good news story: who? what? when? where? why? how? They will help you get the facts.

7. Stop occasionally to consider what you can remember. Try to recall main headings, the main factors in the book.

8. *Review* your finished reading. Ask yourself what the author's purpose was. Do you agree? If not, what are your reasons?

Better reading habits will enrich life and will create more interesting Circle members.

Recommended reading: *How to Improve Your Reading*, Paul Witty, \$4.50; *How to Study*, Morgan and Deese, \$1.50, Westminster Book Stores, Witherspoon Bldg., Philadelphia 7, Pa. 228 Oliver Ave., Pittsburgh 22, Pa. 220 W. Monroe St., Chicago 6, Ill. 1501 Wilshire Blvd., Los Angeles 17, Cal.

OVERSEAS FIELD PERSONNEL ARRIVALS

July, August and September

*To contact, consult your
Commission Area Representative*

Africa—Cameroun

Dr. and Mrs. L. K. Anderson
Rev. and Mrs. Alec Brooks
Dr. and Mrs. C. W. Dietrich
Miss Delpha Frazier
Mr. and Mrs. Ralph K. Galloway
Dr. and Mrs. David G. Gelzer
Dr. and Mrs. Wendell L. Sprague
Mr. John L. William

Brazil

Mr. and Mrs. Charles W. Harken
Miss Annie L. Hastings
Rev. and Mrs. Olson Pemberton,
Jr.

Miss Eileen P. Stark

Colombia

Miss Mary K. Thomas

Ethiopia

Miss Ruth M. Nichol
Rev. and Mrs. Harold Kurtz
Dr. Campbell Millar
Miss Ferne Irwin

Guatemala

Miss Ruth E. Wardell

India

Dr. & Mrs. Frederick G. Scovel
Mr. & Mrs. W. D. Griffiths
Dr. & Mrs. F. G. Eggleston

Iran

Dr. & Mrs. Arnold J. Schneider
Rev. & Mrs. Frank T. Woodward

Japan

Miss Shirley Mae Rider
Miss Dorothy L. Schmidt

Korea

Rev. & Mrs. Kenneth J. Foreman
Dr. & Mrs. Francis Kinsler
Miss Helen McClain
Miss Lilian Ross
Rev. & Mrs. John T. Underwood
Mr. & Mrs. George C. Worth

Latin America General

Dr. & Mrs. Otho P. D. La Porte
(Costa Rica)

Lebanon—Syria

Rev. & Mrs. Harry G. Dorman
Rev. & Mrs. Edwin B. Hanna
Miss Edna Kallie
Miss Rhoda Orme

Mexico

Rev. & Mrs. Ernest D. Mathews
Rev. & Mrs. Clair H. Denman



news / and clues

A Town Moves from Tragedy to Community Understanding

Last spring, the world's attention was drawn to a quiet shaded street in the Powelton area of Philadelphia, Pa., where a Korean student was brutally beaten and left to die by a teen-age gang from outside the neighborhood. This tragedy could have seriously divided the community. Instead, feelings of tenseness and frustration were channeled into constructive activities. Five hundred Negro and white neighbors met together to discuss juvenile delinquency with city officials. A fund of several hundred dollars was collected and sent to the student's family as a memorial gift for use in Korean relief.

A month later, the second annual Powelton Village Fair brought out nearly a thousand residents, young and old, Negro and white, to sample delicacies, pour over bargain book tables, take part in tests of skill or watch a Punch-and-Judy show. This happy event wiped away any lingering doubts that the residents of Powelton were on the way to a steadily improving community.

Powelton neighbors, with three hundred member families and ten active committees, has been an effective force in bringing the hearts and minds of the neighborhood together. Every activity is a force for integration as people of all groups work together on every phase of community improvement; housing code enforcement, zoning, playground and recreational facilities, gardening, street lighting, and tree planting. They have organized a nursery school, a tot lot, a drama group, art classes, science club, discussion groups, folk dancing, scout troops, and a little theatre.

Powelton village is completing its third year of housing restoration and community improvement. The 30-block neighborhood near Drexel Institute and the University of Pennsylvania, is a predominantly middle income area, with Negro families living on nearly every street and representing 25% to 30% of the area's 6,000 residents.

Powelton Village Development Associates, Inc., a neighborhood directed stock company, has taken part in restoring and modernizing 42 apartment houses and private homes with 152 apartments and 55 rooms. Nearly all are now leased, on an open occupancy basis.

Much of the success of this association of neighbors, they feel, is due to early acceptance of integration in all neighborhood activities.

Pakistan

Rev. & Mrs. Eugene H. Glassman
Miss Eva M. Hewitt
Rev. & Mrs. Emerson McBane

Philippines

Rev. & Mrs. Donald G. Phillips
Rev. and Mrs. A. E. Leininger
Dr. and Mrs. William W. McAnlis

Taiwan

Dr. Alexander N. McLeod

Thailand

Rev. Carl Edwin Blanford
Dr. & Mrs. Charles Bissell
Dr. & Mrs. Edwin McDaniel
Rev. and Mrs. Laurence C. Judd

Venezuela

Dr. & Mrs. Alan H. Hamilton

West Pakistan

Miss Gail Asel
Rev. & Mrs. James D. Brown



Educational

Miss Nichol, administrative head of the Annie Campbell George Memorial Girls' School, also supervises the language study of new appointees to services in Ethiopia

The Annie Campbell George Memorial Girls' School, by Ruth Nichol

THE ANNIE CAMPBELL GEORGE Memorial Girls' School is the oldest girls' school in Ethiopia. It was established in 1924, the year after the first United Presbyterian missionaries began work in the country. Among the first students were the daughters of the Minister of Foreign Affairs, a man of vision and foresight, one of the few who at that time realized the value of education for girls. Through the years, the school has grown from a handful of pupils to an enrollment of over two hundred. Whereas years ago, parents had to be entreated to send their daughters to school, today they are bewildered when girls are turned away because of enrollment limitations. In the beginning, the school was a part of the missionary's dwelling house. Today, it has expanded to a plant of four main buildings, the very newest of which is a three story dining room-dormitory building, which stands out as a skyscraper on the outskirts of the city of Addis Ababa.

Years ago, there was one American teacher in charge of the school, and two Ethiopian men assisted. Today, there is a teaching staff of thirteen; which includes eight Ethiopian teachers (seven women, one man), one Indian teacher and four American teachers. In the free time years ago, the girls modestly sat here and there about the school with their long skirts carefully tucked about them. Today, dressed in outfits similar to school-girls in America, they hop about with agility, playing basketball, volleyball, and baseball.

The school is commonly known in the city as the American Mission School for Girls. It is an elementary school of eight grades and follows, of necessity, the prescribed curriculum of the Ministry of Education of the Ethiopian government. The subject matter taught is similar to that of elementary schools at home, except that, in the

upper grades, much is included that is of high school level in the States. At the end of the eighth grade, students take a Government General Examination. This must be passed in order to go on for higher education. The class that will appear for this examination this year will be the sixth one that has been presented by our school.

The age level of girls in our school is higher than that of girls in similar grades at home. It is not uncommon here to have fourteen or fifteen-year-olds learning side by side with seven or eight-year-olds in grades one and two. This is due to the fact that there is, as yet, no compulsory education in Ethiopia, and girls come to the school whenever they have the opportunity. This presents problems, but the situation is improving as education becomes more and more popular.

In addition to the subjects prescribed in the government curriculum, Bible courses are included in the daily program of the school. For the most part these are received with enthusiasm

The girls who attend the American mission school will be strong Christian homemakers and leaders in Ethiopia in the days ahead.



Progress in Ethiopia

As Seen by Two Dedicated Women

and interest. A daily chapel service is also held, as well as morning and evening prayers for the boarders. Handwork is also an additional course included in the schedule. Considerable planning and effort are necessary in order to keep some two hundred girls busy with sewing five days a week. However, the yearly handwork and sewing display each June make it all seem very worthwhile. The quality and attractiveness of the work seem to improve each year. The proceeds from the sale make this part of the school program entirely self-supporting. Tea is served on the day of the sale, and many friends and relatives of the girls come and help make this a gala day in the school year.

In recent years the school has built up a reputation for a good active choir. Singing in parts is comparatively new in Ethiopia, and the choir's achievements are very commendable. The members of the choir not only sing for their own pleasure and the pleasure of the school, but have some opportunities for public appearances at group meetings in the city.

An effort to keep in touch with old students is made through an Alumnae Association, which meets twice a year. Members take turns as hostesses. The group contributes from time to time to the physical improvement of the school.

The spiritual emphasis in the school is deeply felt. A little round house with thatched roof on the school grounds offers a place of quiet for prayer and meditation. Many a meeting sponsored by the girls themselves is held in this little house. Frequently facing many odds, girls bravely witness to the power of Christ in their homes. Many are enthusiastic and devout with regard to spiritual things. Their consecration and fearlessness in difficult circumstances are most inspiring. Some will certainly be strong Christian homemakers and leaders in Ethiopia in days ahead. God's blessing has already been felt in many ways. His Spirit is truly present in the school.

Educational Work in Ethiopia

by Lois Anderson

THE SUN OF THE educational work is rising in Ethiopia, where his Majesty Haile Selassie greatly encourages the training of young people and has a personal interest in the need for more and better schools. The government requests that all missions establish schools in each specified area of work; thus the American Mission has educational work at Maji, Ghimeeri, Sayo, Pokwo, and Addis Ababa.

Last year a Christian Teachers' Training School was opened at Sayo. The committee reports: "In Ghimeeri, Maji, Pokwo, and Sayo new and growing elementary schools belonging to both the Church and the Mission are needed, and will continue for some years to need teachers. The government is unable to supply teachers, even for its own needs. More important than these reasons, Christian teachers in Christian schools have an opportunity, presently unparalleled, to carry the Gospel and to instruct the young of the Church in the way of the Lord. If mission-trained teachers find their way into government elementary schools it is hoped that their Christian training would be influential."

Due to the fact that there are still many unreached tribes in the area of our responsibility, government permission has been recently granted for Ethiopian young men to go out from Maji to

Eighth graders are proud of the dresses they made in class! With them is Miss Lois Anderson, who was serving a three year term at the school at that time. She is now preparing to return to Ethiopia for permanent mission service.





A young teacher, Miss Aberash Tesemma, is preparing for further service through study in England.

begin teaching in these areas where the people have lacked opportunity to attend school. This will be another open door to present the Gospel.

During the three years I was in Ethiopia I taught in the Annie Campbell George Girls' School in Addis Ababa. Through our daily chapel services, daily Bible classes, evening and morning devotions, evangelistic services, Christmas and Easter programs, Sunday services, and general Christian emphasis we have a most challenging opportunity. It is a privilege not only to educate these young women but to lead them to Christ. There is a need for a more effective follow-up program so that each new Christian may come *unto the measure of the stature of the fulness of Christ* and go out as His witnesses.

Spiritual refreshment and a happy time of fellowship are in store as some of the older students attend a youth conference each year during Easter vacation. This conference was begun four years ago by two young Swedish Lutheran missionaries. Our girls who had never heard of a youth conference, were reluctant to take part. However, a few ventured out the first year and the results were so gratifying that each year more and more girls want to attend. This year thirty four of our students went. They took the lead in the music, such as providing special numbers.

Looking forward to the nationalization of the Girls' School, two young women are studying abroad,—one in England, one in America. It is hoped that both these Christians will return to become leaders in the school.

As I plan to return to the challenge and opportunity of Ethiopia I think of John 15:16: *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain. Will you be partners with us in prayer for this means of Christian witness in Ethiopia?*



COME WITH ME TO EGYPT

PART TWO

by Egypt-American "Friendship Key"

Mary M. F. Massoud

IT WAS THE day of Pentecost. People from all over the world had gone to Jerusalem to worship, and among them were some from Egypt. When these came back to their country, they brought with them the message of the Gospel, and the Egyptians—who already had within them a deep longing for life and light—were prepared to accept it.

Two decades later, Mark the Apostle came to Egypt, and organized the Church which is known today as the Coptic Orthodox Church of Egypt.

Time passed. By 200 A.D., the majority of Egyptians had become Christians, and the first theological seminary in the whole world had been founded by Demetrius, the Egyptian Patriarch.

Then came the persecutions of Decius and Diocletian, the Roman Emperors whose cruelty to Christians has been unequalled. During their reign, hundreds of Egyptians were slaughtered because of their bold public allegiance to Christ. Those who were allowed to live were forced to wear black, to carry heavy crosses on their backs all the time, and to live underground. (Some of these underground dwelling-places have survived to this day, and are visited by sightseers.)

In spite of the intense suffering which the Church underwent in those days, it was always seen rejoicing. In fact, the Church was in such a state of revival then that it sent missionaries to various parts of the world, the foremost among which was England.

This state of revival lasted until the eighth century A.D. Then there came a change. . . .

What that change was will be revealed in the next column of this series.

I Remember Maryville

. . an Experiment in Christian Love

by Agnes H. Wilson

THE STORY OF the Summer Leadership School of the South, which has been held at Maryville College over a period of years, is the thrilling record of one of the most rewarding ventures that our section, the South, has seen during the present decade. Only the Church would have dared to dream that, in the busy activities of work, worship, study, and play, a group would really reach the point of forgetting age and race differences, to move steadily toward genuine Christian fellowship.

The beautiful campus of Maryville College proved an ideal setting for this modern manifestation of the transforming power of the Spirit as it operates in the hearts of men and changes them by the renewing of their minds. The warmth and congeniality of Dr. and Mrs. Ralph Lloyd are as important to the charm of the place as its natural beauty.

In accepting the scholarship, which was to give me my first experience in this laboratory of Christian living, I struggled with misgivings. With Presbyterians of both races coming from North Carolina, Georgia, Alabama, Florida, South Carolina, Virginia, and Tennessee, how could we achieve understanding, or even tolerance?

When I arrived, I marvelled at the large attendance; and observed that, despite very evident difficulty on the part of some, everyone seemed to be trying. Because of deep rooted feelings growing out of conditioning influences of teaching and practice, which have forged the prevailing philosophy of the South, this experience was far from easy for almost everyone there. But there were no careless words or thoughtless gestures to thwart the purpose of the school.

As we worked together in classroom situations, Bible study groups, and choir rehearsal, superficial differences become increasingly unimportant as our common needs, inquiries, and goals

pointed up our oneness in His sight. Mealtime was a time of real fellowship. After a morning of hard work, everyone was too hungry to think of finding a special table.

The last evening of that memorable week found me full of happy reflections. As a brand new Presbyterian President, I certainly had benefited by the courses in Women's Work, taught by Miss Edith Brookmiller. It had been a real joy to work with the choir under the direction of Dr. and Mrs. Lawrence Curry. I had received so much to carry back to my local and Presbyterian work, but most important of all were the changed attitudes which I had observed in others and the warm glow of peace which I felt in my own heart.

At the closing vesper, Dr. Henry S. Randolph, who had served as Dean of the School, stood to thank Joe Jones for the way he had brought our hearts together as he led the singing during the week. All who have sung under Mr. Jones' direction know that he has the rare gift of communicating his deep feelings to his audience so that singing becomes a truly spiritual experience. We, in the audience, felt the deep emotion of those two men and shed tears of relief and of thanksgiving, which dissolved prejudices and washed away bitterness and fear. The venture of faith had been successful.

Carnegie Hall, one of the dormitories used by the Leadership Training School



Following the Communion Service, we assembled on the spacious court of the Fine Arts Building for a final hour of fellowship. There, little groups began to crowd around Joe Jones and soon a real songfest was in progress. Earlier that week, there were a few who had been mere spectators when Negro Spirituals were sung. But not this time! Everybody was singing—and with what fervor!

The miracle of Maryville is that the few who could not fully embrace the concept of Christian brotherhood after their first summer, were willing to return and try again because they knew that it would do their souls good. I admired that kind of courage.

It was my privilege to return to Maryville in 1956 to teach the Basic Course in Women's Work. When I received a letter from the Board of Christian Education asking me to take the assignment, my first impulse was to decline. I knew that being accepted as a fellow student and being received as a teacher in an interracial situation were worlds apart. Had there been enough spiritual growth among all of us to prepare us for this kind of experience? Would there be open resentment? As I thought of the many who have really suffered for His cause, it seemed foolish to be making so much out of mere possibilities that might never materialize. So reluctantly, I accepted.

After our first faculty meeting on Saturday, shortly after our arrival, I found that, as we neared the dining hall, my appetite was rapidly vanishing. My fears were returning as I mentally assessed the challenges of the week that lay ahead. I wondered whether I would be able to keep the situation (and myself) under control if there were unpleasant expressions or humiliating innuendos. I took heart as I remembered the pleasant experiences with mixed groups.

On Sunday, Dr. and Mrs. Curry asked me to be their guest for morning worship. They will never know how reassuring that simple gesture of friendship was. There were only two non-white persons in that vast congregation, and I was one. After service, we were introduced and warmly welcomed by the pastor and members of the congregation.

Now I felt ready for whatever God had for me to do and went to my room for a period of meditation. Later in the day as we registered the



One wing of Fine Arts Center—Maryville College

students, I silently blessed every woman who made a heroic effort to be casual about the fact that the teacher of the Basic Course was colored. I could even feel loving concern for the few who could not completely conceal their surprise and discomfort. By this time, my faith was re-established and I felt that all would work out well.

"Please, God," I prayed, "Just give me patience, and strength, and above all, a double portion of Thy love."

After breakfast the following morning, I rushed to my classroom to greet even the earliest arrival. As my room filled, there was not even one hostile look. The spirit of Maryville had begun to work! We had a delightful session with the two hours speeding by unbelievably fast. Each succeeding day was the same, only better, as we forgot that our colors were different, for all women are so much alike in so many ways that really matter. Young matrons, career women, and grandmothers worked together in classroom experiences, recapturing the spirit of their own school days and having the time of their lives. As we sought more effective ways of serving our Lord, we came to love one another. It was truly one of the most rewarding experiences of my life.

When the last session was over, one young mother lingered to say: "When I walked into this room Monday, I came near stopping dead in my tracks. No one had told me who the teacher would be but I just took it for granted that she would be wh. . . . Oh, you know! I couldn't just turn around and walk out without looking foolish, so I came in and sat down. But was I confused! Well, before long, I began to feel better, and soon I forgot all the things I was supposed to remember about Negroes. If the other women

were having such a good time, I would, too. Mrs. Wilson, I would not have missed this week for anything. I only wish that all who feel as I formerly did could have shared it. We have really felt the presence of God here this week as we worked together."

She left me alone to thank Him who is Love for the work which He had given us to do together and for the way that He had guided us as we took each faltering step. Most of all, I thanked Him for the Maryville Leadership School, the only place I knew where such a thing could happen.

Experiments must move out of the test tube, away from the confines of the laboratory, if they are to have their intended effect upon mankind. Let us hope that former students of the Summer Leadership School are ready to assume their responsibility in seeing that this is done; that the power of that greatest of all miracles, God's Love, may be effective in all relationships among



Mrs. T. E. Wilson is a member of the Board of Christian Education, President of Atlantic Synodical, and member of the National Executive Committee of United Presbyterian Women. She is a teacher of High School French in Sumter, S.C.

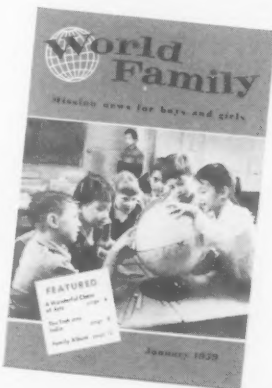
people in this country and throughout the world.

The following summer, I did not even hesitate when asked again to serve on the faculty of the School of the South. It was something toward which I eagerly looked forward. Jane Thompson and I still re-live the joys that were ours as we shared the responsibility for teaching the Basic Course to women willing to change and to grow.

World Family...

WORLD FAMILY is a recently launched magazine for children, published by the Board of National Missions and the Commission on Ecumenical Mission and Relations. Its name reveals its purpose: to help boys and girls from six to eleven become acquainted with the world-wide family of the Church. Whether the getting-acquainted process is between children who live next door, in the same city or state, or half a world apart makes no difference. Pictures, stories, games, activities, and articles are the link between the boy or girl behind the pages and the part of the family that lives somewhere on the United Presbyterian mission front.

In its first five months, the new magazine has taken some 100,000 readers on word and pic-



*Greeted
with
Enthusiasm*

ture trips to eighteen parts of the world. It has introduced boys and girls to 75 missionaries and fraternal workers. It has carried 127 photographs of people in the world family—doctors, nurses, teachers, evangelists, ministers, Christian education workers, mothers and dads, boys and girls.

World Family succeeds *Junior Missionary Magazine* and *Missionary Mail*, children's mis-

sion publications of the former United Presbyterian Church of North America and the Presbyterian Church in the USA respectively. In its past history were magazines called *Children's Work for Children* and *Over Sea and Land*. Each magazine in its time tried to do what *World Family* now seeks to do: to give boys and girls a sense of belonging to a Church family that is at home all around the world.

Children like *World Family*, which is an attractive two-color magazine well illustrated with photographs and art work.

The first issues have laid the foundations for understanding the Church's missionary work. They've concentrated upon four major missionary thrusts—evangelism, health, education, and community service.

The fall issues will describe mission frontiers that children will help to support, and the Church's current concerns:—its mission in Africa, and in town and country areas of the United States.

Church school teachers and club leaders are using the magazine to make the world mission of the Church come alive for the children with whom they work. They can make up a traveling briefcase, so that the children can carry the magazine home for a week at a time . . . use it as a basis for reports, displays, scrapbooks, worship services, and dramatizations about mission work.

Mothers, dads, relatives, and friends can also help introduce children to *World Family* through gift subscriptions on birthdays and special days. They can help boys and girls read the magazine, and talk over what they have read. They can volunteer to be a *World Family* helper with pre-session activities in church school, junior club, or society. As a "friend of the family" grown-ups may offer help with slow readers, give a hand with suggested activities, display copies of the magazine on the browsing table, illustrate stories as someone tells them, or help children work out dramatizations based on the contents of *World Family*.

Order from *World Family*, first floor rear, 156 Fifth Avenue, New York 10, N.Y. One year subscription, \$1.00. Group subscriptions of five or more copies to one address, 75 cents for each subscription. Individual copies 15 cents. (Payment must accompany all orders).

what's

ONE NIGHT the phone rang in suburban Wilmington. A woman's voice taut with anxiety came over the wire. "Our house is being sold," she said. "We have ten days to get out."

"We'll see what we can do," promised Mrs. David W. St. Clair. Only a short time before, she and her husband had signed up to be "Christian neighbors" to a family living in the problem-prone neighborhood of the downtown Olivet Presbyterian Church. With sixteen others they had gone through a training period to get to know procedures for locating community help. They had met their family: William L. Emory, somewhat precariously employed in a plastic tumbler works, his wife Betty, six children. Now here was a real S.O.S.

Next day Mrs. St. Clair called a fellow



A CHRISTIAN NEIGHBOR ?

by Janette T. Harrington

Miss Harrington is Secretary, Press and Publications, 5. Board of National Missions

Concord church member in the real estate business, ran down other leads. She located a vacant house the highway department had condemned but would rent temporarily. On deadline day she helped move.

Her practical assist shows what churchfolk had in mind when they volunteered to be "Christian neighbors." "We're not trying to be professionals, or give Christmas baskets," said one. "Our hope is to show enough genuine friendship and concern to give our families the spiritual sustenance to cope."

The "neighbor" idea grew out of the need for extra hands on the part of the Rev. William R. Grace of the Olivet church. Noting that the mid-city was filling up with families—white, Puerto Rican, Negro—new to city ways, he felt the church ought to help with their tensions and perplexities. But it was more than a one-man job. A group of activated laymen (now officially the presbytery's inner city committee) probing into what could be done in a missionary way close to home, latched onto his idea of volunteers to share the load.

"If we can't get along friend-to-friend with people nearby, what hope is there in the world?" asks Christian Neighbor Mrs. Dorothy Cleaver.



1. How it all started: in a briefing session at Concord Church, Mrs. Weston Hare, a trained social worker, instructed "Christian Neighbors" on how to be of practical help. 2. When Mrs. David St. Clair's family had to move, she located a new home for them and, on moving day, brought her car to help carry clothing and oddments. 3. Baby-sitting is Christian Neighborliness. Mrs. St. Clair brings her daughter to the Emory home so that Mrs. Emory can go out happily leaving her children in good care. 4. When three-year-old Kenny Emory needed attention for his eyes, Mrs. Dorothy Cleaver took him to the clinic. 5. The basement of a downtown home is only box-size—but it's a lively place when a Christian Neighbor holds a dancing class there. 6. When a Neighbor volunteered to hold sewing classes in Olivet Church she brought gaiety as well as instruction to the girls who meet there regularly. 7. No roaming the streets for these boys of Olivet neighborhood—A handicraft program diverted their energies to the creation of a "Noah's Ark."



3.

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It's Good to Disagree

by Gwen McElroy

Mrs. R. H. McElroy is a member of the Executive Committee of United Presbyterian Women

AS LONG AS there have been people, they have disagreed. When we do so we are not necessarily at cross purposes or angry. We are testing our ideas and opinions, considering various points of view, deciding upon action.

Of late years conformity has been made a virtue. We either forget, or do not care, that conformity demands the giving up of one's will, the loss of individuality. People fall into two groups: the members of the first avoid all controversial issues for the sake of unity. They are too polite, too apathetic, or too lazy to express a difference of opinion. It's more comfortable to agree! With this attitude there is no stimulus to growth. The members of the second group are constantly searching for ways to improve. They rightly regard conflicting opinions as stimulus to thought. Disagreement, they feel, results in discussion, which can be creative.

During the past few years we have seen many women's groups change their organizational pattern, a change often leading to improvement. Of course, disagreements and opposition have a reason. Some resolve their conflicts quickly, others require more time. However, long before any group has reached the point of decision, there has been evidence of a different feeling among the women. Even those who have never been involved in women's work have become interested in the many informal "buzz" groups in progress wherever two or three women meet. Also, as study and discussion have continued, prejudices give way to sympathetic understanding of the differing viewpoints.

These new associations all report considerable growth in membership. But greater than the increase in numbers has been the joy in the wider fellowship, greater interest in Bible and mission

study, and a spiritual growth that shows itself in concern for the Church total program.

For many women's associations, one of the hardest disagreements to settle has been rotation of Circle membership. We do so love our comfortable ruts, our old friends! The organizations that have most successfully accomplished this change have been those that seriously evaluated past accomplishments, studied reasons for shortcomings, and considered the UPW purpose from the standpoint of fellowship. This thinking together has dissolved major differences, has made agreement upon compromises possible and has resulted in a decision acceptable to all. Each woman felt a greater sense of responsibility for the success of the total program of the organization because she had shared in the discussion, and in finding a solution to the problem.

As we meet in our various church groups we will disagree over many things. But as women who share a common faith in our Lord and Savior, we can use our differences to help us grow in Christian living. We can learn understanding of another's viewpoint, though we may not agree. We can learn to face up to our prejudices and discard them for truth. As we discuss our differences together, we will gain a new appreciation for the contribution each person makes to the group.

Even our faith will grow stronger through disagreements. They help to open our eyes, and see the working of the Holy Spirit. For even as we disagree, we do it in love, recognizing that there is one Spirit and that Spirit is God. This Spirit works through me for your blessing and through you for my blessing. In Christ, we are all one.

The Adult Department of the Board of Christian Education encourages all adults, by discussion and through study, to arrive at truth, with no loss of individuality. See Adult Leadership Leaflets available in PDS.

Bright Ideas Department: Crawfordville Presbyterian promoted CONCERN and provided delegates with name tags by printing, on the lower half of the inside back cover of the program, the name CONCERN in large letters, with a place for the delegate to write her name and address.



bulletin board

A Pak-It—have you ever seen or made one? Either is an experience! The "it" takes on all sizes and shapes depending on the ingenuity of the Presbyterian women who "pak" it. When a National Missions Pak-It is finished it is mailed direct to a missionary in this country who has especially asked for this help. (There is a different procedure for overseas Pak-Its.) Here are some USA Pak-Its urgently needed right now: Layette, Clothing, Knitter's, Play, Craft, and School. Order a copy of the leaflet **Pak-Its** (free) from your nearest PDS; pick from it the Pak-It your group wants to prepare. Instructions on page 11 of the leaflet tell you how to secure the name of the missionary to whom to send your completed Pak-It. It's fun, but more important, you will be meeting a tremendous need.

A Jubilee Bulletin Cover is available, which carries a color reproduction of seals of Reformed churches of the sixteenth and early seventeenth centuries. It would be attractive for fall presbyterial meeting programs. Price, \$2.00 per hundred, in PDS.

What's the State of Your Wardrobe? Aren't there some coats, dresses and suits that are still good—but you're tired of them? Or are you willing to sacrifice something you do like, and would wear, for someone who has nothing? September and October are the months of Church World Service's clothing drive. Each church is urged to conduct a drive and gather together as large an amount as possible of good used clothing, cleaned, mended, with all buttons and belts. United Presbyterians

should contribute a minimum of two million pounds this year as their share toward the 1959 goal, and toward the need for 50 million pounds over the next four years. Addresses of Church World Service centers: New Windsor, Maryland; Nappanee, Indiana; 110 East 29th Street, New York 16, N. Y.; 4165 Duncan Avenue, St. Louis 3, Missouri; 919 Emerald Avenue, Modesto, California.

A gift of money toward processing and transportation costs, to accompany each shipment, would be welcome.

Overseas Sewing and Supplies Secretaries (except in the Western Area) should note that shipments of supplies for overseas hospitals are now to be sent to: United Presbyterian Church Commission, Neptune Storage Company, 571 Riverside Drive, New York 31, New York.

This address is for packages only. Any correspondence should be addressed to the Commission on Ecumenical Mission and Relations.

First Class Mail letters are annual newsletters from thirty-two National Missions educational and medical stations.

Written by the staffs of the schools and hospitals, the mimeographed letters report highlights of the year. They supplement the series of *Brieflys*, pocket-size summaries of the history and current program of each of these National Missions educational and medical stations. Both *First Class Mail* letters and *Brieflys* may be obtained from your nearest PDS—up to 5 of each, free; additional copies .01 each.

CURRENT PROGRAM MATERIALS

Circle Studies: .20 each, 6/1.00
Hymnbook of the Ages, Dr. Paul C. Warren, Bible study on the Psalms.

Consider the Church, third study.

Conversations on Town and Country, Alice Maloney, mission study.

Thank Offering Envelopes free
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100 for .25

The Town and Country Journal, a single issue magazine .20

Tools for Missionary Education free

One and a Million-Ways to Serve, work of the Commissions free

Full Sail Ahead, Margaret Applegarth, Honorary Memberships of the Commission .15

Through the Year with Christian Education free

PDS Catalog (new) first copy free, additional copies .35

Planning, 1960 .10

In Fellowship (UPW Library) A manual for the Fellowship Department. .15

In World Service (UPW Library) A manual for the World Service Department. .15

Dial, 1960, an individual yearbook for small societies .05

My Heart I Offer to Thee, Serena Vassady, Thank Offering service .05

50 for 2.00; 100 for 3.00

Commitment, the program Guide for 1960 .35

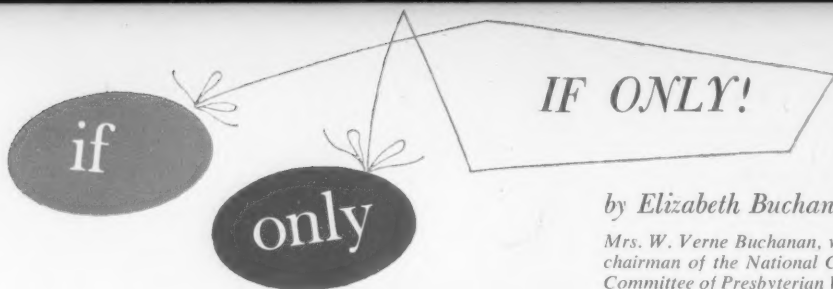
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by Elizabeth Buchanan

Mrs. W. Verne Buchanan, who was the third chairman of the National Council Executive Committee of Presbyterian Women (USA), is a member of Board of National Missions

If and *only*—two little words that are perfectly innocent when used separately, but let me suggest that they become deadly when used together. *If only!*

We hear people say—"Oh, *if only* I could sing, I'd sing praises unto my Lord from dawn till dark." Or someone says, "*If only* I had the gift of practiced speech, I'd tell all those I meet about the wondrous love of my Lord, and of all he has done for me." Or, "*If only* I had money, I would build the schools and the churches and the hospitals that are needed to take the healing ministry of my Lord to all the world." Yes, these all indicate good intentions . . . good intentions that get nowhere, sing no psalms, save no souls, build no churches—all because of those two little words, *if only!*

The College of Wooster recently received an anonymous gift of a million dollars, a marvelous gift. Everywhere I heard people say, "*If only* I had that kind of money, I would . . ." and so on. Yet, I should imagine the College of Wooster would have closed its books long ago if it had depended on million-dollar gifts to keep it alive. But it is the smaller gifts of alumni and good Presbyterians, who are interested in maintaining a church-related college, that uphold the standards of excellence of colleges like Wooster.

I heard my mother tell the story of the church building committee that couldn't seem to get started. They sought large donors but with no success, and they were all discouraged. Finally, at one of their meetings, a member of the committee, a woman, stepped up to the table in front of them, opened her purse, poured the contents on the table, and said, "I believe we are going at this project in the wrong way. If we here would begin with just what we have, we have something to build on." Each member did just that—gave what he had—and others were inspired to do the same, and soon the building was begun.

God does not ask us to do the impossible. But He does ask us to use just what talents we have and He will use them mightily.

Two people come to my mind who have been a wonderful power for God, but who might very well have said, *if only* and done nothing. One I shall call Emmet. He lived in Colcord, West Virginia. He had been blind since just after birth, had been abandoned by both his parents and was cared for by anyone who was willing to feed and clothe him until Presbyterian missionaries took him in. He had very little formal schooling, but he used what ability he had to win the people of that mountain area to Christ. And the Rev. Benton Paul Deaton told me, "Of all the people who have worked here and served here, no one has had quite the influence for good that Emmet has had." And how easily he might have said, "*Oh, if only* I had eyes, or an education, or . . ."

The other is Dr. Alfonso Rodriguez, half of whose face was eaten away by gangrene, following a kick. Even the wonders of modern surgery cannot completely restore nature, but he had the courage to say, "My lips cannot smile as yours can, but they can speak the wondrous love of my Savior." And he has ignored his handicap and used what he had to glorify God. How easily he might have said, "*Oh, if only!*"

Dr. George Sweazey, writing an Easter meditation for *Presbyterian Life*, said part of the meaning of the Resurrection is this: it releases us from *if only's*. How often we torture ourselves after a disaster with thoughts of how different it might have been *if only* I had sent my son to another school; *if only* I had not sent my father to the hospital; *if only* I had taken their advice. The power to forgive ourselves is one of our greatest needs. Paul says, *Forgetting what lies behind I press on toward the goal for the prize of the upward call of God in Christ Jesus.*



Chung Chi College is growing. The new Biology and Physics building is seen in the upper group of the main academic buildings, extreme right. The Chapel will probably be added on the right, at the turn of the valley.

To Honor Christ Our Eternal Teacher

by Andrew T. Roy

Dr. Roy is Chaplain at Chung Chi College, and also works with student refugees in Hong Kong

To Honor Christ our Eternal Teacher: so states the cornerstone of Chung Chi College. But how does it honor Christ to put a Christian college here, so close to problems that divide the world? Isn't Hong Kong between power blocks? Isn't it a place from which people are trying to get away, or, if unable to escape further, freeze to the ground like rabbits or quails trusting to their protective coloring? How can students concentrate their attention on a blackboard when an accidental political reference makes them glance nervously at each other?

Yet, where is there a better place for a Christian college? Here issues are real, philosophy is relevant, choices must be made, faith is essential. In an area of multiple choices and cultures, with Confucian, Marxist, Western materialist, and Christian ideas in an uneasy, fluid suspension, where the same words are used with entirely different meanings, and truths, half-truths, and propaganda are proclaimed with the same intensity, higher education is not a luxury but a necessity.

It is essential that youth in Hong Kong, who come from every part of China, see themselves as participants in one of the most exciting eras of history, one of the best placed and most intimately involved locations, and have a sense of purpose in relation to the history that is being made. Here, if anywhere, the X-ray of Christ's holy love needs to be directed toward inflamed tissues.

Chung Chi was founded seven years ago by Churches and Missions and a group of Christian

Chinese intellectuals who had taught for years in Christian universities on the mainland. The Church of Christ in China and Presbyterian fraternal workers were involved in it from the beginning, along with Anglicans, Methodists, and others. They secured the support of the United Board for Christian Higher Education in Asia, in New York, and that of the Asian Christian Colleges Committee, in London. Later, local Chinese gifts were also secured. Buildings were borrowed, but the college now has its own campus in a beautiful valley ten and a half miles closer to China than the crowded streets of Kowloon. Starting with many part-time teachers, it now has thirty-six full-time and thirty-eight part-time teachers. Chinese is the main language of instruction, though a third of the classes are taught in English.

The student body now numbers about 500, one third of whom are women, and 43% of whom are Christian. They come from Hong Kong itself, from almost every province of China and from Chinese communities in twelve other countries of Southeast Asia. About half of the students need scholarship aid, some of which is awarded for academic attainment, and some given for work done. Tuition, board, room, and



New friendships—new understandings . . . Joan Rajala, Junior Year Abroad-er, with a Japanese student at Chung Chi College.

TO HONOR CHRIST OUR ETERNAL TEACHER



Top—Setting up exercise . . . Dr. Roy and students remove a hill.

Center—When Dr. Walter Harton of Oberlin College visited Chung Chi, he addressed the whole student body.

Bottom—The rock used for these beautiful classroom buildings came from the campus hillside. The lattice-work design is made from plain rectangular concrete blocks.

incidentals for one academic year cost 300 US dollars.

The Departments of Chung Chi College are history and geography, economics and business administration, Chinese language and literature, foreign languages and literature, mathematics, physics, chemistry, biology, sociology and social work, and theology and religious education. In addition every year every student must take a course in philosophy of life.

The Christian students voluntarily run a free school for village children from the hills around Chung Chi. They teach Sunday school and act as advisers for the Christian fellowship in two large orphanages nearby. The social workers do field work in many of the agencies of Hong Kong, including the case-work center that Doris Caldwell directs.

Chung Chi is a young institution, though it has experienced professors from ten of the former Chinese Christian universities. Though the college is not yet recognized in the colony for the granting of degrees, negotiations are proceeding. Despite this fact, graduates have been doing well in American, Canadian, and German graduate schools. One student is working on his PhD dissertation at Heidelberg in West Germany, another on his PhD at Stanford, another has secured her MA from Mt. Holyoke, another is working on his MA at Michigan State.

We believe that it is possible to carry on higher education that is truly Chinese in the best cultural tradition of a wise, experienced people and which is also Christian in a broad, yet profound, sense. We are happy to be where we are and believe that God has put this college here for a purpose. His redemptive love is seeking here as elsewhere new, young hands and voices, confronting youth in a changing situation with the choices that make for life or death. The churches in Hong Kong and Chung Chi College do not have an identical function, but they both have a common assignment. Together they face a fundamental task of revealing to man here a truer image of what he is, and may yet be, than he gets from the shattered mirror of present events.

You are related to this college. You can help us to develop here an institution that truly honors Christ, which is what the Chinese characters, "Chung Chi," mean.

